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UNIVERSITY AFLOAT PLANS SECOND YEAR

Dr. Thomas W. Butcher, President of Kansas State Teachers College, who recently accepted the presidency of the University Afloat for 1927, is selecting a faculty of fifty, representing universities in all sections of the country. The student may elect his own courses and study in any of four groups. Two scholarships of $2500 each will be offered for study on the College Cruise for 1927-28, the requirements for which have not yet been announced. College courses will be given for which credit will be granted in many of the universities ashore. The curriculum will include pre-collegiate work and there will be a limited number taking post-graduate work. The party will be coeducational and will include a small number of older people with educational inclinations. There will be accommodations for five hundred students. The first Round the World Ship is homeward bound through the Mediterranean with five hundred and fifty students on board, and will arrive in New York on May 2.

RACE RELATIONS DAY WELL OBSERVED

Observance of Race Relations Sunday, February 13, was a nation-wide event participated in by churches, Y. M. C. A's, Y. W. C. A's, fraternal organizations and student groups, according to reports received at the office of the Commission on the Church and Race Relations of the Federal Council of Churches, 105 East Twenty-second Street, New York. In Jersey City, N. J., led by the Central Y. W. C. A., leading officials of the city, including the Governor of the State, joined in an interracial mass meeting addressed by white and colored speakers. White and colored pastors exchanged pulpits. The observance of the day was also the beginning of a movement for an All Race Commission to be made up of various national and racial groups in that city. In Cleveland, Ohio, some of the leading white and Negro pastors exchanged pulpits. In Indianapolis, Ind., the day closed what was called International Friendship Week with a central mass meeting of white and colored citizens under the auspices of the Interracial Commission of the Council of Social Agencies. In Richmond and Muncie, Ind., members of the Friends meetings interested themselves in the observance of the day. In Gary, Ind., a joint meeting of the white and Negro choirs and congregations was held in the First Methodist Episcopal Church, the address being delivered by one of the leading pastors of the city. In Chicago, Ill., 33 churches, among them some of the most outstanding congregations of the city, joined in the day's celebration mainly by exchange of pulpits between the pastors. There was also exchange of singers and visitors. In Wichita, Kans., the day was celebrated in an interracial meeting where four races were represented. The Mexican representatives sang some of the old Spanish songs, Negro representatives sang Negro spirituals, white representatives delivered addresses, and the American Indians gave some of their native folk songs. In Denver, Colo., an effective meeting was held under the auspices of the Interracial Committee, which drew together many white and colored leaders to hear Dr. DuBois of N. Y. From north, south, east and west came many additional reports showing the response that religious forces are giving to the call to get acquainted as a step toward understanding and brotherhood between racial groups.

No One Likes Deficits

The way for Friends to avoid a deficit in their foreign missionary work is to give $36,270.66 still needed by March 31 to complete the budget.

Missionaries, native workers and others are looking to Friends to do their best. Give through the United Budget channels for the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

STORY OF JESUS IN MOTION PICTURE

The fine dramatic sense of Cecil B. DeMille after he got into the story and the constructive criticism and assistance rendered him by the religious forces of the country combined to produce a picture entitled "The King of Kings," which, it is believed, will be epoch-making in the motion picture industry and will present the story of Jesus in a new and fresh way to vast multitudes within and without the churches. The picture is said to be a marvelous achievement of the cinema art that will no doubt appeal to vast audiences irrespective of creed or communion. Every effort has been made to produce a picture as free as possible of controversial matter and acceptable to both Roman Catholic and Protestant with the least possible offense to Jews. The New Testament narrative has been made the basis of the story. The aim has been to present the universal Christ in such a way that young and old will love him and seek to know him better. It deals with his public ministry and, strictly speaking, is not a life of Jesus but rather an interpretation of the Man, his spirit and message. Only those events of his life are used which serve the interpretive purpose of the story. The picture is now ready for the screen and will have its premier showing on Broadway, Good Friday evening, April 15. It represents adventurous faith and prayer and will prove, it is believed, of vast significance to the Christian as well as the non-Christian world.

PROMINENT CHURCH WOMAN PASSES AWAY

In the death of Mrs. E. C. Cronk at Philadelphia, Pa. on March 12, America has lost one of its most picturesque church workers, and the Lutheran church has lost a most active lay worker. As a popular platform lecturer and organizer of women's missionary activities, she was known to hundreds of thousands of people throughout the length and breadth of the land. For many years she was a lecturer on the missionary conference programs at Northfield, Mass., Chautauqua, N. Y., Winona Lake, Ind., Silver Bay, N. Y., Blue Ridge, N. C., Los Angeles, Calif., Ocean Park, Me., and Lake Geneva, Wis. She was one of the editors of the *Missionary Review of the World* and also associate editor of *Everyland* and *Lutheran Women's Work*. Since 1920 she had been general superintendent of the Light Brigade, which is the children's missionary organization of the United Lutheran Church in America. Her facile pen produced many books and pageants and countless articles and tracts on missionary subjects.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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A Few Quaker Queries

IT is a less difficult thing to speak of the need in the world today for the Friendly interpretation of Christianity, as we spoke on this page last week, than it is to speak of how that need may be met, if at all, by the Society of Friends. If we could only speak with the assurance in our field that the economist does in his, to the effect that demand creates the supply! Then we could easily assume that since the distraught world demands "heroic love and unselfish friendship" and all the rare spiritual qualities they imply, the Society of Friends which is credited with having specialized in these spiritual commodities in the past, will continue to produce them as required. We believe the law does work, in the large, in the divine economy as in the material, but it does not follow that Friends will do the producing. It may be that those in need must "wait yet for another."

At the risk of seeming to be pessimistic, may we approach the question in what may appear to be a negative attitude. Undoubtedly there are many "seekers" today as there were in the time of George Fox; earnest souls who find little satisfaction in conventional Christianity so easily adaptable to the life of the world, and who are looking for a truer expression of the ideals of Jesus. Why are they not finding what they seek in the Society of Friends as did the seekers in the Seventeenth Century? A few of them have joined with us, to be more or less disillusioned we fear. We learned just the other day of one of the outstanding spiritual leaders of this generation who has practically broken with his own denomination and who has expressed himself as being in thorough accord with the principles of Friends. But he is not uniting with us, as others are not who have spoken similarly. A few have been frank enough to say why.

Invariably the first thing that makes them step back is to learn that with all our fine ideals, we are not more of a Society of Friends among ourselves. It must be disconcerting to one who has studied Quakerism with increasing appreciation from the roots on up the trunk, to find when ready to become a part of its life that he must choose between various branches and contesting theologies, between which there is far too little of the Friendly spirit. The discovery of such a situation is discouraging to sincere seekers.

Furthermore, having become convinced of the truth of the spiritual essentials as stressed by Quakerism, which we have set forth briefly in recent issues, present day seekers are discomfited at finding so little difference between our practice and that of other religious bodies. They fail to find that distinctive spiritual contribution that justifies our existence as a small group. In the words of the young Friend from Falmouth Quarterly Meeting, quoted last week: "We shall draw these seekers, not by copying other churches, but by giving something entirely different."

Most searching of all to us, in that symposium of appreciative expressions by leaders of other denominations, was that of the minister who spoke of his own group as follows: "*We* were heretics in the beginning, a reason for coming into existence, but now have got soft, afraid to sacrifice, to be peculiar—content to flow smoothly on in the current of common customs and common ideals." The implication was that Friends are greatly needed because we are still the "heretics" as in the early days; because we have *not* got soft, afraid to sacrifice and afraid to be peculiar; because we are *not* content to flow smoothly on in the current of common customs and common ideals. In honesty and contrition must we not admit, however, that in characterizing his own group he was but too truly characterizing the Society of Friends itself as we know it? No such group as he has pictured, under whatever name, can satisfy seekers or meet the demands for heroic love and unselfish friendship.

There are Friends, many of them we believe, who are willing to sacrifice and to be considered different and peculiar in order to be true to real Quaker ideals of Christian living and service; who are ready to breast the popular currents of opinion instead of flowing with them; who are ready to love heroically those whom the world considers unlovely and to show unselfish friendship to those who are too nearly friendless. The Society of Friends as an organized group, however, is held back by the conservatism and complacency of its spiritually indifferent and unawake members; by that too large part of its membership who are unconvinced Friends!

This brings us to a very important question. We cannot discuss it here, except to point out a difficulty and a weakness that Friends meet in regard to membership. In co-operation with other evangelical bodies we assume a community responsibility in the neighborhood of our local meetings. We receive members freely on confession of evangelical faith in general and by certificate from other denominations, when there is often no particular convincement of the distinctive principles of Friends. So far as Friends have any special contribution to make, as in the past and as implied in the expressions published last week, such nominal members are naturally a hindrance rather than a help. In times of crisis they tend to weaken the spiritual integrity of Quakerism. In our opinion the Society of Friends, we are speaking especially of the Five Years Meeting, must review the whole question of membership, in the light of the distinctive service which it should be rendering.

Some Friends seem to feel the reflection of belonging

to so small a denominational group. We cannot greatly share their concern for numbers. By the very nature of our mission we cannot expect to be numerous. We are assumed, by others at least, to be prophets and forerunners and they are invariably unpopular when most effective. This suggests another of our present-day weaknesses: we are doing so little to arouse opposition and persecution, except as we hitch up with a Fred Libby here and there. Men are speaking too well of us to suggest that we are still prophesying and forerunning as vigorously as we should.

Our weakness is not in our lack of numbers. It is that in planning our denominational tasks we reckon our strength on the basis of a membership, so large a part of which is not convincedly Quaker. We could conceivably be stronger with a membership considerably smaller, even, than the present one. We are not saying that we should necessarily take in fewer members but that we should see that those received as such are convinced Friends, eager to venture and to dare. Maintaining a standard that would attract to us the adventurous seekers for spiritual fellowship would add to us strength far out of proportion to mere numbers.

As we heard it expressed recently, Friends need the contagion of a triumphant spirit. That comes only from the convincement of personal experience. Given that spirit, it matters little whether the Society of Friends be large or small—it will continue to justify its existence by meeting the demands rightly made upon it.

Forbearance is the Word

BY W. L. PEARSON

IT has never ceased to be cause for thankfulness, that in college I was taught the elements of ethics by perhaps that soundest extra-Biblical, modern moralist, Jonathan Dymond, a Friend, in his "Principles of Morality," which appeared just one hundred years ago. Of this work John Bright in his maturer years wrote: "I know no better book in our language, dealing with morals as applied to nations, than 'Dymond's Essays.' As the world becomes more Christian, this book will be more read, and the name of the author more revered."

As in many other parts, Dymond's chapter on "Religious Liberty" must be read in its relation to religious conditions under a State Church long established. But fundamental principles hold perpetually. Dymond says: "If an Establishment [State Church] is right, Religious Liberty is not; and if Religious Liberty is right, an Establishment is not." Then as to toleration, he writes:

"Englishmen have not to complain of want of toleration. But *toleration* is a word which ought scarcely to be heard out of a Christian's mouth. I *tolerate* the religion of my brother! I might as well say I tolerate the continuance of his head upon his shoulders. I have no more right to hold his creed at my disposal, or his person in consequence of his creed, than his head. The idea of toleration is a relic of the effects of the papal usurpation. That usurpation did not tolerate: and Protestants thought is was a great thing for them to do what the Papacy had refused. And so it was. It was a great thing *for them.* Very imperfectly, however, they did it; and it was a great thing for Penn, who was brought up in a land of intolerant Protestants, to declare universal toleration for all within his borders. But—(and we may reverently say, Thanks be to God)—we live in happier times. We have advanced from intolerance to toleration; and now it is time to advance from toleration to *religious liberty:* to that religious liberty which excludes all reference to creeds from the civil institutions of a people." "Principles of Morality" was published in 1828, the year of Dymond's death. Particularly for Catholics, Friends and Jews the British Parliament advanced step by step toward religious liberty from 1829 to 1880. But the State Church remains.

With few exceptions, Dymond's principles, fairly understood, are fundamental and are still far ahead of Christian authors today. But they require slight adaptation and application to present conditions. He still excels in his undertakings of the will of God as revealed in the Holy Scriptures. Like the leading authors among the early Friends, Dymond sensed the progressive revelation of God throughout Biblical literature, which is the characteristic principle in Biblical Theology, long before it was recognized as a science. One can but rejoice to see such splendid leaders as Kirby Page, Sherwood Eddy and others restating in present day phrases most of Dymond's teachings on peace and war in their application to present conditions.

As Dymond did, so let us leave toleration to the semi-pagans who have misled so many of us, and advance to the doctrines of Christ. For toleration teaches no one the truth. Excusing error, it wins no one from error. It rather encourages the erring to suppose they are all right; that, at worst, they are as likely to be right as anyone; that indeed truth is not very sacred, nor essential, not even very important: it may be only superficial theories that work well just now—truth is not eternal. Thus well meaning people cease to be sufficiently serious. It may be all very well to dwell thus in doubt as to minor matters; but it tends to the admission, and often to the insistence, that there are no certain truths, at best none ascertainable. Dymond saw how semi-pagan the doctrine of toleration is. In its essence and application, toleration means: You know I am in the wrong, but you freely allow it, you leave me in my error. It also leads me to think you are not serious, not deeply concerned about the truth or about me.

But suppose your friend is very contentious, will not be convinced of even most self-evident truth? Is it not better to "agree to disagree?" No. Even then, you may not separate, nor be indifferent, insincere. You yourself must still, in Pauline fashion, "give diligence to keep the unity of the Spirit in the bond of peace," seeking oneness with God in Christ for your friend as for yourself, pressing forward, encouraging him with yourself, toward "the unity of the faith, and of the fuller knowledge of the Son of God."

The true Christian spirit patiently proceeds, never despairing, "with all lowliness and meekness, with long suffering, forbearing one another in love." Christian fellowship demands it, impels it. In the sacramentarian movement which stirred the Society of Friends to such tension in the eighties of last century, forbearance finally won, when toleration would have gradually resulted in division. The General Conference of 1887 was called; wisdom excluded discussion of the question in controversy, which was clearly and conclusively covered, not by a formal creed requiring subscription, but by the fairly comprehensive, thoroughly historic Declaration of Faith, which, partly because no definite subscription is required, even of ministers and elders in the Society of Friends, has had a very exceptional unifying influence. Christian forbearance is fearless and forceful, just as "perfect love casts out fear." Says Dymond, "Cowardice is one thing; Christian forbearance is another. The man of true forbearance is of all men the least cowardly. It requires courage in greater degree and of higher order to practice it when life is threatened, than to draw a sword or fire a pistol."

Toleration is better than continual combat, but at best it is the

emporary, inadequate shift of expedience. Forbearance stands upon he Eternal Rock of Righteousness, subjecting itself in the fear of Christ and the persuasive power of Infinite Love. It feels its way nto the affections of stout opponents, and impels from within where he voice of God speaks and revives a spirit of tenderness. Would hat Rome and the Romanists might understand the principle of forearance in their religious relations with Mexico and the Mexicans, nd the same principle may always prevail in America in our reations with the sister Republic south of us.

Nowhere in the New Testament occurs the word nor the idea of oleration. Neither Christ, nor any of his prophets or apostles, nor ny typical early Friend, was tolerant. They all believed profoundly, aught zealously, forbore patiently, suffered for the Truth freely, ontinued "steadfastly, unmovably, always abounding in the work of he Lord, forasmuch as they knew that their labor was not in vain n the Lord."

Preparation or Peace

BY ROSCOE TRUEBLOOD

Essay winning one of the National prizes in the 1926 contest of the Intercollegiate Peace Association)

WE Americans generally assume that our country is a peace-loving nation. We have condemned the militaristic policies nd war-like attitudes of other countries. But if you will examine he facts with me I am sure you will agree that the United States, ar from being a peace-loving nation, is one of the most militaristic ations on the face of the earth.

Now in the first place we might well ask ourselves what is militarism? Most of us agree that militarism is an attitude of mind, a pirit of a people.

Early in life, the American youth, guided by partisan textbooks nd instructors, is taught to regard American war leaders as heroes nd is prejudiced against other nations of the world. But going on nto high school and college his military education takes on a more ernicious form. Compulsory military training for students is idely prevalent in our country. One hundred twenty thousand oung men of our high schools and colleges alone spent three hours week of the last school year in uniform drill. The college and igh school R. O. T. C. is training more men for officers today than ve had in our entire United States army in 1924. Men point with eproach at the pre-war preparation of Germany but they neglect to tate that even Germany did not put her youth of high school age nder military training. In Ancient Rome the boy was trained rom youth to be a soldier. He was educated to fit his environment nd his environment was a war-like one. In America we educate not o fit our environment but to make our environment fit our desires. f then through education we are making the world conform to our lesires it is plain that by an educational program of militarism in ur schools and colleges we shall help make a world of international natred and militaristic programs which in spite of all we may do are ound to break forth in that greatest of social evils—war.

Not only do we find our educational institutions supporting war ut the inevitable result of such a course is depicted in the rapidly ncreasing spirit of militarism in our governmental policy. The elligerent international spirit of our country far offsets any movenents for the furtherance of friendly relations. Our statesmen xtol America as the nation that must lead all other nations to world eace, but let me remind you that our peace-loving America ranks a lose second among all the nations of the earth in naval strength. Americans refer with pride to the timely aid of their country to Japan following the great earthquake of 1924 but they are silent bout our powerful and menacing fleet in the Pacific today. We oast of our financial help and relief work to a starving and maciated Russia, but most of us do not know that 86% of our Federal Budget for 1924 went to pay for wars, past and future. Only 14% of the money paid into the Federal Government goes for constructive purposes. Our government sets aside vast sums every year for war and virtually not one cent for peace. Only a few weeks ago Congress voted $660,000,000 to support the recent armament program. Think of it! In the past four years our country has done more for war and less for peace than in any other equal period in its history. President Coolidge speaking at Omaha said, "We have a greater measure of military protection than ever before." America after opposing the Prussianism of Germany in 1918 in a great war to end war, is now almost unconsciously assuming the burdens and hazards of a like system within her own borders. Thus we are confronted with the fact that in her educational system and in the actual armaments that she has prepared, the United States is a militaristic nation.

There are those who say that the militaristic policy of the United States will not result in war but is the most certain method of guaranteeing peace. Now fear has been described as one of the greatest causes of war. We fear the rattlesnake armed with deadly poison and have united in his extermination. Germany excited the fear of her neighbor nations in 1914 and was crushed by a circle of steel. Is the militaristic policy of the United States one that will win the confidence and goodwill of other nations? No! It is a course that will excite fear and hatred in every country. The people in other countries are asking why this stressing of the military spirit in America? Whom is America going to attack? The same questions that we asked concerning Germany earlier in the century. Militarism leads to fear, fear leads to war.

In turning back the pages of history we find that militarism has never insured peace but has always led to war. We have witnessed the outcome of this philosophy in Germany. If an individual spends 86 per cent of his income on fire-fighting apparatus and that apparatus makes fire more probable we are unanimous in pronouncing it a poor investment. America spends 86 per cent of her budget on armaments to insure her against war. Yet we have seen that these armaments will make us feared and hated by the people of the world, that they will brutalize the minds of our youth with the barbarous doctrine of force, that they will unite the nations of the world in common cause against us. And yet there are those who clamor for a larger army and a more powerful navy.

Is war ever right? Is there ever a time when it is justifiable? The lowest possible standard by which we measure any human conduct is by the test "It is right if it works." Does war work? Does it accomplish its purpose?

Now let us see what are some of the purposes or aims of war. We were told in 1918 that this was a war to end war but thinking men realize that with the possible exceptions of the League of Nations and the World Court we are not one step nearer world peace than in the pre-war days. We have heard war defended on the ground that our Revolution in 1776 gave us freedom but this freedom came only at the end of a long and costly struggle, while Canada and Australia have achieved virtual independence and happiness without the shedding of one drop of blood. We are told that war protects our womanhood, and the weak and helpless. But how has war protected the weak? By outraging and slaughtering them, by rendering them homeless and destitute.

And even as a business proposition war does not work. Financial statements show that even the most victorious nations receive comparatively nothing in return for the billions of dollars that they expended for war. The victorious nation is numbered with the vanquished. This may well be exemplified in the case of Germany and the United States. As a result of the great war Germany owes the United States millions of dollars and having no money she must pay in commodities. But if Germany begins shipping an overamount of goods to our country our markets will be glutted, our laborers thrown out of work, our business paralyzed and industry brought to a standstill. Harold H. Moulton of the University of Chicago has said, "Germany cannot pay her debt to the United States, but if she does try to pay it the United States will not let her do it." But to this great financial loss of war add its tremendous sacrifice of human life. Think of it! Millions of lives and billions of dollars expended inevitably at a dead loss. Does war work? Does it pay dividends in dollars and cents? Get your answer from six of the world's greatest nations, victors or vanquished, bankrupt from war. Does it lead to social

progress or added happiness to humanity? Ask the countless widows and orphans of devastated Belgium if war works. War either as a business proposition or as a cure for social evil and unrest is the blackest failure that this world has ever known. Thus I may say that even when measured by the lowest possible standard, war is wrong.

The highest standard by which we measure any human conduct is the ethical teachings of Christ. The great and lowly Nazarene plead for "Peace on earth, good will toward men." Is it "Peace on earth" when nations hurl millions of men into deadly conflict and certain destruction? Is it "good will toward men" that brings death to ten million women and children by starvation and disease? Is it the spirit of "peace and good will" that impels our country to seek added munitions and engines of destruction? No! The practice of war violates the sacred teachings of Christ at every turn. Glenn Frank, President of the University of Wisconsin, has said, "Warfare even in defense of a righteous cause is a spiritually destructive process." And yet despite the fact that war brings us only unhappiness and poverty or that it is unchristian we the citizens of the United States are driving steadily on in a policy that can lead to nothing but war.

It has been eight years since the last gun of our war to end war boomed forth its message of death. Already those who participated in the struggle are beginning to forget the awfulness of such wholesale slaughter of human life. The public is again responding to the argument of the military proponent and the jingo who say that preparedness insures peace. The American people are falling victims to the same subtle propaganda and half truth that blinded the world in 1914.

We must act and act swiftly if we are to avert another and more fearful world tragedy. America guided by a righteous public opinion must be the first to take a stand for real world cooperation. The voice of the people counts much in this great democracy of ours and whether or not our country can wield this God-given influence therefore depends upon the people, upon you and upon me. And with this realization the time has come when every thinking man and woman must pronounce war wrong; unequivocally and finally wrong, justifiable under no circumstances. May we as loyal citizens of a Christian nation, combine our every effort toward the maintenance of human welfare the world over. May we in the true spirit of the Man of Galilee declare ourselves against any system that retards or destroys this welfare, that the teacher, the governmental official, that Americans everywhere may contribute to the furtherance of social progress, happiness and peace.

"After Three Days"—An Easter Story

A One-Act Pageant Play (Suited to Senior Age)

BY VERE JOHNSON

*The following Easter pageant-play, written by Vera Johnson, a graduate of Penn College in 1926, was presented last Easter season at Oskaloosa. We are publishing it now in the thought that some Meetings and Bible Schools may wish to use it in connection with the approaching Easter observ*ance.—EDITOR.

Characters:

Mary, the mother of Jesus.
Mary Magdalene, the forgiven sinner.
Mary, the mother of James.
Salome.
Joanna
An angel.
Two unknown women, followers of Christ.
There may be other women followers.

Scene I.

Time: Following the Crucifixion.

Place: An open scene out of doors, at a distance from the cross. (Bare stage except for plain curtain hangings. It is very dark so that the actors may not be seen distinctly. A number of women stand together looking off the stage in the direction of the cross. Their heads are bowed in great agony. There is silence for a few seconds during which one and then another lifts her head and then droops it again, or shades her eyes with her hands for a long sad look and then clasps her hands and bows her head on her breast. At length they speak.)

First woman: (Salome.) (Shades her eyes and then turns excitedly to others) "Look! They are coming from the cross! Mary, the mother of Jesus and the others."

Second woman: (Joanna—looks up) "Yes, there is Mary Magdalene and the other Mary with her."

Third woman: (in sorrow) "Then we must all go? And our friend Jesus can never be with us again?"

First woman: "It is so, though it breaks my heart to say it."

Third woman: (to herself, thoughtfully) "He was ever a compassionate friend."

Fourth woman: "Yea, yea think how he drove the devils from Mary Magdalene and how now we all love him."

Others—"Yea and many other things he has done for us all."

Second woman: "All is so dark and the air is heavy since they nailed him there."

First woman: "Hark! They come!"

(Enter Mary, the mother of Jesus with head bowed and her veil drooping over her face—Mary Magdalene and the mother of Jesus—other Mary on the other side of her just a step behind. All walk slowly and sorrowfully. As they approach the others step aside to let them pass. When they are gone the first woman who acts as leader speaks.)

"Come—let us go too for now we can do no more and the day is passing."

Others: "It is over and we shall go."

Third woman: (lingers behind) "Yea, he was ever a compassionate friend. It seemeth not right that he should go. Why! Oh why! did not our King spare him?" (Anguish overcomes her for a minute then she passes slowly from the stage with head bowed.)

Scene II.

Time: Evening of the same day.

Place: Before the sepulchre. (There is an imitation of a huge stone before the mouth of the cave—Mary Magdalene sits on a stone on one side and Mary, the mother of James, on another stone near the cave. The women speak hesitantly and with deep feeling.)

Mary Magdalene: "And now he is laid to rest."

Mary, mother of Jesus: "Yea, is it not king of Joseph to care for his body?"

Magdalene: "Yea, yea it is a new tomb made for Joseph's own body." (Sits in silence weeping.)

Magdalene: "Did not Mary his mother go to the house of John, his beloved?"

Mary: "Yea. He has taken her to be his mother and he is kind. Oh Magdalene, there is something strange in his death—it breaks my heart yet it seems even now that his spirit fills my soul. Can you not feel it?"

Magdalene: "It is true. His love saved me from a horrible life. I cannot get away from his powerful love. It is hard to depart from him, but we must go. Wilt thou lead the way?"

Mary: "Yes, we must depart for the night falls. I go. Follow me."

They leave.

Scene III.

Time: Three days later, early in the morning before it is light.

Place: Home of Mary Magdalene (A bare oriental room with one lighted

candle or a faint light coming in from an east window.)

Mary Magdalene: (alone) "It is now three days since they laid him there in the tomb and he shall never more say: 'Thy sins be forgiven thee.' The time is long since he died."

Enter Salome: "Art thou ready Mary Magdalene?"

Magdalene: "Yea, even so and I have the spices ready."

Salome: "And I have brought the ointments."

Mary Magdalene: "My heart bleeds with sorrow—but this is all we can do for him, who has done so much for us. It seems he cannot be gone from us—yet we go now to anoint his body."

Enter Mary the mother of James: "Art thou ready?" (She nods assent) "I fear I bear thee sad news. They say the chief priest sought that Pilate should make the stone fast at the door of the tomb and it is said it hath been done."

Salome: "Cannot we even anoint the body of our dear Lord? Yea I do believe he was our Lord. Is even this denied us?"

Magdalene: "Let us go and see. Surely it is only a rumor and we who love him so shall not be denied this last service to him!

They go out.

Scene IV.

Time: Immediately after Scene 3.

Place: Before the door of the tomb. (An angel can be seen sitting within the door of the cave. The three women enter at one side talking sadly among themselves.)

Salome: "But who will roll away the stone for us?"

Mary, mother of James: "Yea, who will? for it is a heavy stone and far too much for us to move."

Magdalene: (looks up) "Why, even now it is rolled away and I see an angel within."

(As they approach the angel speaks; as she starts to speak, a bright light from above her head illuminates the angel and the doorway of the tomb).

"Ye seek Jesus of Nazareth which was crucified. He is risen—he is not here, behold the place where they laid him (The three women draw near and look in) But go your way, tell his disciples that he goeth before you into Galilee there shall ye see him as he said unto you."

They depart quickly.

Scene V.

Time: A short time after scene four.

Place: Out in the open.

Mary Magdalene enters hastily: "I must go quickly and tell them the good news that I have met Jesus. How wonderful that he is risen! My eyes were so dimmed with tears that I thought at first the gardener spoke. But it was Jesus and he is risen! (She stands in quiet exaltation for a moment and then breaks forth again) "Aye, now do I know his love is not of this world. Now do I know that he is Christ—the Son of God and the Savior of whom Isaiah prophesied. No longer can the Jews deny him, and say that he blasphemes. Oh my Christ—my Christ."

As she finishes speaking, Mary the mother of James, and Joanna enter. They are struck at once by the radiance of Magdalene's face.)

Mary: "Why art thou so long returning? Thy face speaks good tidings. What is it Magdala, hast thou seen him?"

Magdalene: "Yea, even now in the garden. He did speak to me and I, blinded with tears, thought it was the gardener, but when I looked up, behold it was Jesus, Jesus my Master, and thus do I know that he liveth."

Joanna: "But where is he now? Let us too go to find him."

Magdalene: "I was but now starting to bear the news to the others. Let us go and tell them he is risen that they too may seek to see him."

Mary: "How it will rejoice Peter's heart that he may see Jesus and make recompense for his denial!"

Joanna: "And his mother Mary, and John the beloved of Jesus. Let us go and bring them to him."

Magdalene: "Yea, let us all rejoice for Jesus is risen and is with us. Haste to bring the news that I have met him." (with fresh outburst of exaltation) "My Christ is risen, yes, yes it is so and we who came with sorrow go forth rejoicing."

They depart in joyous exaltation.

Note—Effective lighting and simple but harmonious colors in costuming will add much to the general impression. Very little light should be used in scenes 1 and 2, while a soft rosy morning light reflected from the side stage for scene 3, and increasing morning light for scene 5 will add an artistic note. A bright light around the angel's head in scene 5 makes a beautiful climax in the lighting scheme. Simple robes and head scarfs of various colors should be used.

WABASH AT WORK

Wabash Monthly Meeting of Indiana Yearly Meeting is doing good work this year. All departments of the church are taking on new life. The Sunday-school is well attended with much interest shown. Just now a contest is on between the men and the women of the Intermediate, Senior, and Adult Departments, a trip by air-plane to the different mission stations under the Friends Board. Points are being given for being present and on time for Sunday-school and then additional points for remaining for church services, for being present at evening and mid-week meetings. Each point represents a mile. Starting from Wabash they go by way of Mexico, to Cuba, and so on until they visit all and return to Wabash. The first to get back are declared the winners. Another feature of this contest all like is that when either group gets to a mission station that group gives a lesson on the work of this station to the Sunday-school. This is beneficial along the missionary line as well as to increase attendance at Sunday-school and church. The meeting is proud also of the young people. Each group from the beginners to the young married people is interested. Both the Junior and Senior Christian Endeavor societies are holding their meetings each week which are well attended. A Junior choir has been organized and they sing for the evening services. The older people seem to enjoy this very much and are faithful to attend. Both young and old enjoy the gospel messages brought by the pastor, Clarence Macon, and he and his wife have won a warm place in the hearts of Wabash people.

Last fall the Men's Bible Class put on an attendance contest by dividing the members into two groups with a captain over each. It lasted for three months but at the end of the third month the sides had tied. It continued two Sundays and still was a tie. So they decided to go together and entertain the Ladies' Bible Class and on March 2, the men and women met in the church basement, which was furnished like a large living room, for a social time. A good program had been arranged and was well carried out, after which games were played and refreshments served.

Friends are glad to have a member who is able to direct the activities of the community. Cecil Mills is Community Service Director for the city of Wabash and last fall worked out a schedule for a Sunday-school Basket Ball League. Eight churches of the city participated in this contest, the Friends team being one of the number. During the winter these teams have played some excellent basket ball with considerable friendly rivalry. The scores after the final games last Monday night showed that the Friends Five were winners of the pennant. They played clean ball all the way through, working hard to hold first place and deserve a good deal of credit and praise.

The young married people's class met March 11, in the basement of the church for their regular monthly social. This was the largest attended meeting in the history of the class, fifty-five being present. It meets at seven with a pot-luck supper followed by business meeting, a short program and a social hour. A new feature was started this time, that of reviewing the Sunday-school lessons for the past month. This is to be given by different members each time. The class is growing very rapidly since its reorganization last fall. In addition to the review of the lessons two readings were given by Mrs. Walter Curtis and a short but interesting talk by Von Williams on Education and Labor. Marland Mills gave the review of the past month's lessons and brought out very forcefully that we are stewards of God.

TEACHER WANTED

A first grade teacher, Friend preferred, in the Haverford Friends' School for 1927-1928. Must be trained and have had at least two years experience. Apply to the principal, Frances Canby Ferris, Haverford, Penna.

Service Committee Sketches

VI—GENEVA

One of the outstanding phenomena of the past war is a growing interest in the international question. Geneva can claim certain advantages over any other city in the world in that over forty international organizations have their headquarters there.

In the heart of the oldest part of the City of Geneva, under the shadow of the Cathedral and close to the church of John Knox, the Quaker Centre has found a home at 5 Place de la Taconnerie. The place is picturesque and historic and excavations have brought to light the fact that it is built upon part of the Roman wall, the huge stones of which can be seen in the old world garden that lies beyond the little Meeting room. The approach to the Centre is down a covered passage way and through a small courtyard. One enters a small hall room with a screen hiding a much used hot plate and tea things. To the left is a tiny dark room, formerly the office and now a storeroom. The reading room is now a fine light office. The delightful Meeting room is a reading room six days in the week and is still the Meeting room on First day. The charming view that one faces while in meeting is through the large glass doors out to the garden with its tree in the center and flower beds all around the large square. Warm days you will be having tea outside; it is a charming spot.

Since November 1924 the Centre has been open daily, busy with visitors, correspondence, which vary from reports to the needs of the traveler which concern pensions, trips, etc. Sewing meetings bring together small but earnest groups of workers who sew for the Chalons Maternity Hospital. Study circles meet each week, to learn more of Quaker methods and of their unique viewpoint. Occasional lecturers are enjoyed. In a letter from a resident of the Centre, before it supported as many helpers as now, she writes: "It is now 7:30. I have been hostess, office boy, saleswoman, secretary, spiritual advisor all day. I think you will agree there is a need for us in Geneva. Enquiries come about Quakerism daily. A Roman Catholic schoolmaster talked long and bought several books. A young American Methodist spent several hours of different days in the garden reading."

Friends seem to be a group able to offer a neutral meeting place to the international societies in Geneva. The International Labor Office and the League of Nations feel the Quakers are in a position to do this distinctive international work. The Swiss people themselves, the true Genevese, are fixed Calvinists and resent a bit the outside influence which has come with the League. There are activities and individuals which only the Friends can bring together or form contacts with, because the Quakers have no propaganda of campaigns for money and no political bias. They have the respect of all groups.

Although there has been a Centre in Geneva for a number of years it is also true that the active development of the Centre is still in its infancy. The problem is not one of relief as it has been in France, Germany, Poland and Russia. It is one in which the workers face spiritual and intellectual problems. It has seemed sometimes that the Geneva Centre received instead of gave and in this lies its great worth—a clearing house for obtaining and spreading of international ideas and ideals. C. Wilfred Conard states after a visit to Geneva—"The possibilities of influence *on* the League of Nations and the Labor office are not so great, but the possibilities of getting *from* the League and Labor office are very great."

The group, members and attendance, consists of French, Swiss, German, Russian, English, American, Japanese, Austrian and Turk.

A great worth of the Centre is the drawing together of the forty or more organizations which have their headquarters in Geneva and have a distinctly international aim. On November 11th, Armistice Day, they drew together representatives from twenty of such organizations. Mrs. Nitobe received and Emma Thomas presided. The aims of some of the organizations were to glean information, others publish literature, others stress progressive education based on the spirit of cooperation and joint responsibilities. They are bound by a few prejudices which being free of the Friends can welcome all freely. Student organizations with a religious program and international worth, Student Service, Red Cross, W. I. L., Y. W. C. A., World's Union of Women, Child Welfare Organization, representatives from all of these met together because the Friends asked them to. Where else and by whom could this work of blending be done more naturally? Geneva truly is the "World's Cross Roads" and more nationalities can be reached there than in any other city.

More plans are being made for luncheons where visitors can enjoy the privilege of hearing speakers on international subjects and where social contacts with world thinkers can be had.

QUAKER STUDENT HOSTEL

Bertram Pickard, who with his wife and family are now conducting the Centre, sums up the reasons for having a Quaker Student Hostel: "The worth of a Quaker Student Hostel is to bring a succession of younger Friends where they can receive the finest technical equipment in Internationalism, where they will be stimulated by contact with Friends from many countries."

The house chosen is located in a large garden on the outskirts of Geneva with a magnificent view southward to the Geneva mountain La Salève. There is room for ten students. It is open to Friends over twenty-four years of age, preferably graduates of Friends' colleges and who intend to go into international service. It will be opened October 1927 and M. Paul Mantoux, until lately chief of the Political Section in the League Secretariat, will be Director. The students will come from different countries and live in a Quaker atmosphere while studying in the University of Geneva. Three from England, three from America, and six from other countries will be chosen.

Professor Zimmern, Assistant Director of the Institute of Intellectual Co-operation, has said "More can be learned about international questions in Geneva in two months than can be learned elsewhere in two years," and any one who has had one month there comes away freer, more tolerant and ready to forget boundary lines than before he visited Geneva and allowed the Friends to share with him chances to learn of, and profit by, contact with world thought and progress.

A FINE EXPRESSION OF APPRECIATION

The following statement was recently adopted by the Board of Directors of the Anti-Saloon League of New York. S. Edgar Nicholson is chairman of the Prohibition Board of the Five Years Meeting and is undoubtedly the outstanding Friend in the Prohibition cause in the country.

"The Anti-Saloon League of New York desires to place on record its appreciation of the leadership of Dr. S. E. Nicholson, Associate Superintendent of the League, in the campaign made for the election of Senator F. W. Cristman as United States Senator from New York. Dr. Nicholson assumed the chairmanship of Senator Cristman's campaign committee without any comprehensive and state-wide organization, and without funds sufficient to prosecute the kind of campaign necessitated by the situation in this state. He immediately showed political sagacity and such powers of leadership that the campaign of Senator Cristman at once impressed the people of the entire state as a movement of great significance. Dr. Nicholson provided that union of practical wisdom and moral idealism which made the Cristman campaign forceful and brought it to the large degree of success it attained, in the polling of so large a vote for Mr. Cristman, in the retirement of Senator Wadsworth from the Senate of the United States, and in the generally wholesome effect on the leadership of the Republican party in the State. All these results were due in large measure to the leadership of Dr. Nicholson. The League places these facts in its records, and expresses to Dr. Nicholson the appreciation felt by its whole constituency for the distinguished service he has given to the cause of prohibition and law enforcement, not only in this state, but in the entire Union, by his leadership in the Cristman campaign."

A Striking Example!

In the University Friends Church Bulletin, Wichita, Kansas, for March 13, appeared the story of a remarkable demonstration of the results of tithing, told by W. S. Hadley. The story in effect was as follows:

> "Mrs. Hadley and I were attending the First M. E. Church of Colorado Springs last summer. This church has a membership no greater than that of University Friends. They came up to the close of their Conference year and their quota of benevolences was short $1700. One week before this task was undertaken the pastor preached a splendid sermon on Stewardship, and made a very urgent request that he and all of the other members tithe their income for *one week* and bring it as an offering the next Sunday morning. To this the congregation agreed. During the week the Committee prepared a chest with an opening in the top just large enough to take in a silver dollar. The congregation for once took their pastor seriously. Next Sunday morning, after a short preliminary service the pastor offered prayer, and in a short sermon presented the needs of the mission fields in a very forceful manner. Then the audience arose and every person in the congregation marched in single file past the chest and more than 600 dropped in their tithe, (one tenth of their week's income). When the chest was opened, instead of having $1700 they had $2215. I think I never witnessed a more impressive service and it was the finest object lesson of real tithing I ever saw. I would be glad to see University Friends Church come to the place where it could do likewise."

In prompt response to the suggestion, University Friends Church agreed to try the plan on March 20, and secured $762 which much more than cared for the shortage of $480.

Tithe Passion Week

And see what happens! We pass this on from Colorado Springs, from Wichita to our meetings, as a suggestion for Easter Sunday, April 17. Begin now to start the new fiscal year right! It will put new devotion and courage into the whole year. It will give new impetus to the united work of the Five Years Meeting. It will exalt the risen Christ.

The United Promotion Committee

PRESENTS CHALLENGE OF SECOND MILE

February 20 to 25 were red letter days at the Friends Community Church, Ramona Park, Alhambra, California. A strong, well-organized, six-night campaign was conducted for the purpose of bringing the church into more vital spiritual relationship with the community. The effort might be fitly described as a sowing revival, rather than one with harvesting as the main objective. Immediate results were evident, but more noteworthy is the fact that there has come as a result, to the members and others, a fuller and richer concept of both the personal and social implications of Christian life.

The ancient exhortation of the Psalmist to "walk about Zion and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following," is illustrative of the methods successfully employed by the pastor, Neal D. Newlin, in bringing nightly an eloquent and powerful message. That the kingdom of heaven is a kingdom of love, into which that which violates the law of love can never enter, was clearly portrayed. The true meaning of success—sacrifice and service; the neighbor's place in love's program, and the old-time evangel of repentance, faith and hope were outstanding features of the sermons, every message being founded upon the words and clothed with the spirit of the Great Head of the church himself.

Elmer Gandy, of Pasadena, added much to the success of the undertaking in serving as song-leader, and by illustrating with pastel-chalk drawings some of the songs used each night. Loretta Hobson Gandy added her personality and voice to the joy of the services, too. The Church choir, assisted by an orchestra, made the ministry in song impressive and inspiring, interpreting to appreciative audiences the beauty of Christian praise. The faithful devotion of the associate pastor, R. Ernest Lamb, was noticeable in filling many gaps that would have marred the service but for his ever-present willingness and foresight.

With a recently completed beautiful church edifice in which to serve and worship, a growing community increasingly open to the ministry the church must provide, and a membership to whom has come the challenge that the Christ who led his disciples on the paths of old Judea would lead them today in love's reclamation crusade, the future for this young church is indeed bright.

VACATION SCHOOLS IN INDIANA Y. M.

The Committee on Religious Education of Indiana Yearly Meeting have definite information of the starting of fourteen Church Vacation Schools in the Yearly Meeting, with possibilities of many others not yet reporting. Some of these are community schools, others will be distinctly Friendly. This Committee would urge pastors and leaders to organize such schools wherever possible. Information may be had for the asking, also suggestions for personal help in organizing and directing or teaching in the schools.

Your attention is called to an article on the Church Vacation School which will appear in the April number of the Penn Teachers' Monthly. Watch for it. Read it! Correspond with the Secretary of the Committee, Lillian E. Hayes, Dunreith, Ind.

A FRIENDLY FIELD IN MONTANA

We enjoyed at the Central Offices recently a brief visit from Loren A. Phinney, who brought us a little of the invigorating atmosphere of the great open places of the West. After some years of service as a pastor in Nebraska he went to Montana a year or so ago, attracted by the great open range in that state still unsettled, and feeling that in the constant shifting of the population there might be an opportunity to bring together the unchurched and make upon them the impact of the Christian concern. Locating at first at Terry, he found an ample field of service in which he had the active co-operation of the officials of the Northern Pacific Railway Company. The railroads traversing this great virgin territory are naturally eager to have it settled, and have found by experience that the settlers most worth while are those who appreciate the church and its influences.

After looking over the field carefully, Loren Phinney and family decided that the most strategic place for their efforts was the little community of Brockway. In making their plans for moving there they thought they were going to a neighborhood fifty miles from the railroad. But that situation was greatly changed by the announcement of the Northern Pacific plans for building a branch line to the little inland town.

The coming of the new railroad will open up more than a million acres for agricultural and grazing purposes, and Loren Phinney sees here a great opportunity for those who feel the call to "go West." The Phinneys distinctly feel the call to this new field and are anxious to get in touch with Friends who are contemplating moving to the Northwest to make new homes.

Religiously, there is a fine opportunity to build from the bottom up. As a Friends minister, the community will doubtless be left to the Friends' influence without the interference of other denominations. Taking Brockway as a center, the district is now void of religious influences for fifty miles around, except for one church located about fourteen miles east of the village. With the spirit of the true pioneer Loren Phinney is eager to make the most of such a splendid spiritual opportunity. Friends interested may address him at Terry, Montana, pending the removal of the family to Brockway.

FINANCIAL STATEMENT MADE BY A. F. S. C.

We want to call the attention of Friends to the following statement concerning the contributions to the American Friends Service Committee.

The fiscal year ends May 31st. No assessments are made on a Yearly Meeting, but Friends are invited to make voluntary contributions for the support of the work. At the present time the Committee is spending approximately seven thousand dollars a month on its regular work. Any emergency, such as the difficulties in Nicaragua and Mexico calls for extra sums. We hope that Friends will voluntarily support the work of the Committee. We estimate that we must have the sum of $100,000 to cover the year's expenses.

Contributions received from Yearly Meetings, other groups of Friends and non-Friends for period June 1, 1926 to March 12, 1927:

Arch Street	$18,117.06
Ohio (Barnesville)	131.00
Canada (Norwich)	1.98
Indiana (Plainfield)	4.00
Iowa (Paullina)	26.00
New England (Westerly)	677.00
Kansas (Spring River)	
North Carolina (Woodland)	
Race Street	16,149.35
Baltimore (Park Ave.)	2,197.11
Genesee	43.00
Illinois (McNabb)	206.95
Indiana (Pendleton)	133.16
New York (15th Street)	3,110.44
Ohio (Waynesville)	26.00
Baltimore (Homewood)	365.34
California (Whittier)	112.50
Canada (Toronto)	564.64
Indiana (Richmond)	327.25
Iowa (Oskaloosa)	249.44
Kansas (Wichita)	5.00
Nebraska	50.50
New England (Providence)	2,257.35
New York (20th Street)	515.00
North Carolina (Guilford)	154.50
Oregon (Newberg)	
Western	346.65
Wilmington (Wilmington)	47.53
Other Groups	
California (Berkeley)	57.50
Cambridge Group of Friends	1,273.00
Detroit (Mich.) Friends	111.00
Cleveland	23.35
Ruskin, Florida	4.00
Ohio (Damascus)	
	$47,287.60
Non-Friends	30,875.83
	$78,163.43

(The amount from Non-Friends does not include money in transit which amounted to $18,530.86.)

The deliberate and wilful act of a free agent who sees the better and chooses the worse, that is sin as demonstrated by Judas Iscariot.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

SHOULD FRIENDS BE LESS "FRATERNAL?"

Editor THE AMERICAN FRIEND:

Recently there came to my hand some literature which was calculated to induce me to join a certain fraternal organization. While I have never identified myself with this one or any other fraternal body, I note a paragraph which I read with interest and am passing it on with a comment and suggestion to all who call themselves Friends.

"Do not in any manner wrong our institution by slandering it, or by discussing its seeming imperfections, or mistakes of its officers before an alien world. A conspicuous characteristic of members of this society handed down by our fathers is,—

A member keeps the inner affairs of the Society strictly to himself and thereby maintains its peculiar prestige as a potent factor. Always speak of the society and its work enthusiastically or not at all. Remember, in unison we labor."

I am wondering if the "Peculiar Prestige" of the Friends Church has not fallen below what it should be as a "Potent Factor" by careless criticism and public bickerings before "an alien world."

Where there is a reason, or seeming cause for criticism it should be made, and kept within the sacred confidences of the Church among those concerned, rather than to publish abroad the imperfections of our beloved Church which still has a mission of righteousness and peace in an imperfect world.

I make no effort to prove perfection of members, leaders or workings of the Friends Church. But surely there is a better way than to draw the attention and fire of the gain-saying world to imperfections within our body.

FREDERIC E. CARTER.

Everett, Washington.

WHO WILL RISE UP AND EXPLAIN

Editor THE AMERICAN FRIEND:

There is a matter that has aroused my curiosity. I was raised a Baptist and came into the Friends church from convincement. I have discovered more than once that when a Friend who is conservative, or who has been raised where there has been no pastor, moves into a city, very often that one goes into a fashionable, aristocratic church to worship, to give support, and still holds membership somewhere else. Or even in some cases, unites with such churches, when there is a Friends church near by. Can some one rise up and explain? If a real Friend by conviction, why prefer another denomination to even a modern Friends church?

Not long ago, one of this character, in the city where we lived, asked me when we were to have some English Friends with us. Then said, "I do not want to miss anything good." This same individual boasted in a committee in the Public Library, that she was more a Friend than I was. Well, I always prefer the *Friends* Church to other denominations, even if I cannot learn to say "Thee" and "Thou." I take THE AMERICAN FRIEND and keep in touch with the work of the church.

If music is wrong in the Friends church, why is it any better to go to another church and listen to a paid choir? If pastors are wrong, why go and help support a man with a salary of $4,000, while the Friends pastor is doing just as much work for less than $2,000?

E. HOWARD BROWN.

Kokomo, Ind.

SUBMITS CONFESSION OF FAITH

Editor THE AMERICAN FRIEND:

I have been interested in the work of the Young Friends and their reasons for being Friends. It looks to me as if they are in the woods, and don't know the way out. I send you my confession of faith. The publishing by preachers and papers of these doctrines, produced the great revival which came in my youth and this caused a great expansion of the Friends Church. These truths are just as vital today as in former days:

WHY I AM A FRIEND—MY CONFESSION OF FAITH

Man was created in the image of God.

2. Man was given duties to perform, and laws to obey, through disobedience he fell into sin, and was driven out of his first estate.

3. Salvation for sin was purchased by the sacrifice made by Christ on the cross.

4. Justification is obtained by forsaking sin, and belief in and accepting the atonement made by Christ.

5. Sanctification comes as a result of complete surrender to God, and receiving the Baptism with the Holy Ghost.

6. Obedience to the will of God brings complete joy and peace.

7. Any one can go direct to God, and receive any and every blessing he can bestow without the help of Priest, rite or ceremony.

8. The Bible is the final authority in the matter of faith or practice.

9. The Holy Spirit should govern the work and worship.

10. War is unchristian, and contrary to the teachings of Christ.

11. Christ rose from the dead, and ascended to Heaven, and is coming to earth again to take up His personal reign.

12. The earth will be redeemed, and sin and evil banished, and righteousness will be complete.

13. The rewards for obedience, and punishment for disobedience are eternal.

AARON M. BRAY.

Fresno, California.

CHRIST IS THE WAY

Editor THE AMERICAN FRIEND:

As I have read from time to time the different articles and discussions in THE AMERICAN FRIEND, I feel that I should like to add my contribution to the page of Correspondence and Comment.

I have noticed often the expression, "the Christ way of living" and I am wondering if we do not lose the companionship of the living Christ when we look too much at the path. Jesus himself says, "I am the Way, the Truth and the Life." Let us remember concerning the trip to Emmaus how the two disciples commented: "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

There comes to me an old illustration that I often remember. It is a story of how three small boys dared one another to make a straight path across a snow-covered field. Two of them would go a few steps, look back at their tracks and then carefully go on, trying to keep their steps in line with the ones they had already made. The third boy walked on unconcernedly and soon reached the other side of the field. The result was a perfect path across the snow-covered field in contrast to the zig zag tracks of the other boys. What was the reason? One boy set his eyes on a fence post and never looked back, while the others had been watching their pathway.

Can we not set our eyes on Jesus who is not only our Good Example, but our Savior, our Life Giver, our Comforter and our Keeper?

When a young lady gives her heart and love in marriage to a worthy young man, to be his faithful companion "until death do part," is it because she wants to be the wife of a lawyer, a merchant, a farmer, or a minister or what ever his occupation may be? No!

Their love and devotion one to the other is the first and only consideration. She wants to share his companionship, his trials, his joys, his victories, as they come. To be with him in all these is what counts.

Is not this the true attitude of the real Christian? Are we not a part of the church which is the Bride and is not Christ the Bridegroom?

Can we not follow him for the love we feel in our hearts toward him?

True it is that we will live like Jesus if we are in his company.

Jesus himself is my reason for being a Christian.

"For me to live is Christ" and let me add his own blessed promise: "Lo, I am with you always even to the end of the world."

EDITH HOSKINS MENDENHALL.

Hay Springs, Neb.

PAST AND FUTURE

Editor THE AMERICAN FRIEND:

The question has been asked whether we talk too much about Quakers of the past or not enough of their deeds. Also in our various anniversary celebrations quite frequently some one is on the program to discuss the things of the past that should be held over for the future. As Friends these questions should be of very great importance to us. We must examine the records of the past and search out those things that are vital to our existence as a religious body. Of course there will be much to be discarded but there will be some very important truths that we must become acquainted with.

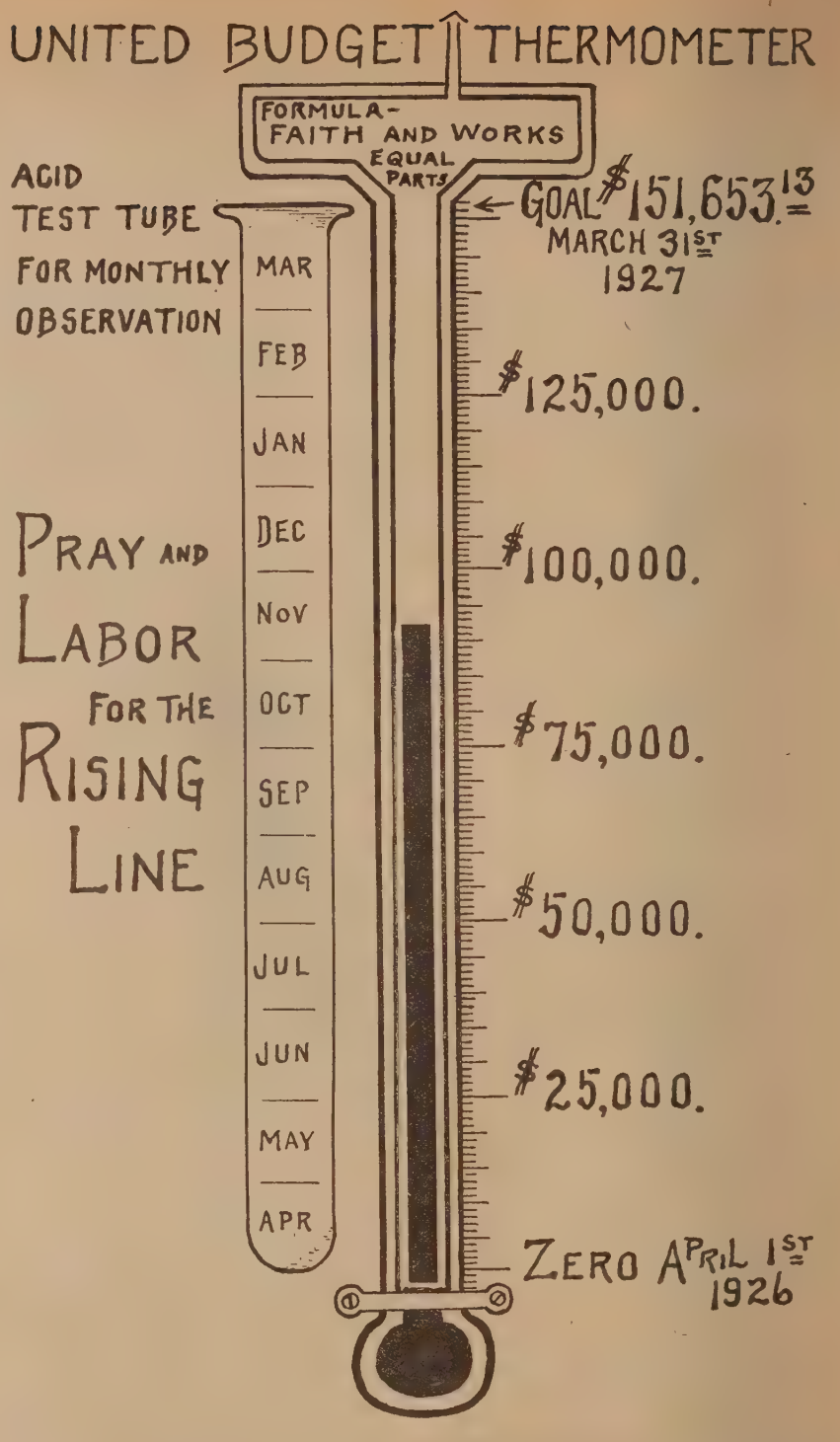
In thinking along this line there are two instances to which I would like to call our attention. One is of a young man who is in very great trouble. He has some kind of loneliness that he can't explain. There seems to be no purpose in life for him. He goes to the religious leaders of his day seeking help. He is told to get married, take up the use of tobacco and other things. Yet that strange and mysterious longing continues. One day a Voice spoke to him saying, "There is one, even Christ Jesus, that can speak to thy condition." There George Fox found satisfaction, joy, happiness, contentment, life at its best. Here is one of the truths that is eternal. Sometimes we often wonder if men of today are not losing sight of the truth. It seems that those to whom George Fox went for help were thinking too much on the surface, considering religion as a profession, something superficial. Had they lost sight of the fact that Jesus Christ was, and is, the central figure in Christianity? Are we in the same condition? Sometimes our prayers resemble the conversation of the housewife to the groceryman. "We are getting along fine today Lord, guess there isn't anything we need."

The other incident in Quaker history that should contain a challenge for us is the story of James Nayler. This man was one of the most forceful preachers of his day. He was a leader of the Quaker movement. He left family, home and position to preach the Good Tidings. But there came to him a very serious temptation and he fell. He had a large, enthusiastic following. One day, with six of his followers, Nayler went to Bristol. On the way his companions imitated the behavior of Christ's disciples at his triumphant entry into Jerusalem, throwing their scarfs in front of him and singing as they went. It was raining and the streets lay deep in mud as they entered Bristol, a man walking in front bareheaded, and Nayler following on horseback with women walking beside him singing, "Holy, holy, holy, is the Lord God of hosts, Hosannah in the highest." This episode brought Nayler trouble from the English authorities and brought the society in general disrepute. Let us remember that we are Friends and our actions are taken as expressions of Quakerism "Lest we make shipwreck of the faith." Also that as God has delivered us from the bondage of sin we must be dependent upon him for strength to meet and conquer temptations daily.

In connection with this theme let us hear the words of the Apostle and "Prove all things; hold fast that which is good." Let us as a church go forward to meet the trials and problems of the future yet not cut loose from the experiences of the past that will help us meet these problems of church life.

H. MILLARD JONES.

Wilmington, Ohio.



QUAKERDOM · AT · LARGE

The annual session of the German Yearly Meeting will be held at Marburg, Germany, April 16 to 19 inclusive.

Ore L. Price, a graduate of Pacific College in 1897, son of the late James P. Price, a minister in the Society of Friends, was recently made president of the Northwestern National Bank of Portland, Oregon, one of the strong financial institutions of the Pacific Northwest.

The two debating squads of Nebraska Central College, February 28, defeated both the affirmative and the negative teams of York College, Nebraska, on the question: "Resolved, that the principles of the McNary-Haugen Bill should be enacted into law," constitutionality being waived.

Mrs. C. W. Doak, a member of North Carolina Yearly Meeting of Friends, has been appointed chairman of a committee to form a State Congress of Negro Parents and Teachers. She has been much interested in establishing Nursery schools for Negro children in Raleigh, N. C., and has already won a great place in interracial movements in the South.

Walter Tebbetts, son of Charles and Imelda Tebbetts, was recently promoted to the position of agency vice-president of the New England Mutual Life Insurance Company, with which he has been connected for the past eleven years. He became a Fellow of the Actuarial Society in America in 1916. Educationally, he is the product of Whittier, Earlham and Haverford Colleges.

Dr. Rayner W. Kelsey, Professor of American History at Haverford College, will be one of the faculty of the University Trip Around the World for 1927 and will be accompanied by his wife Naomi B. Kelsey and their son Wilfred, a student of Westtown School. He will give courses in international relations. Stimulation of interest in this subject by first hand information is one of the primary purposes of the tour. J. Howard Marshall, a student and instructor on the tour this year, will also be a member of the faculty.

For her thirty-four years of faithful service to Guilford College, North Carolina, the College Annual this year, known as "The 1927 Quaker," is being dedicated to Louise H. Osborne. "Miss Louise," as she is known to all Guilfordians is taking a year's leave of absence from the college and is spending the greater part of her time with relatives in Greensboro, Indiana. Last fall she spent a month with friends and relatives in Los Angeles and also visited near Seattle, Washington. The annual is expected to be one of the most attractive ever published by Guilfordians.

The guest of honor at the Chicago-Earlham Banquet to be held on the evening of March 26 at the High Noon Club, 18 South Michigan Avenue, will be Coach Glen Thistlethwaite, who is leaving Northwestern University to become head coach at the University of Wisconsin. Coach Thistlethwaite is a graduate of Earlham College, which institution he later served as coach for some years. His work in the larger institutions has been followed with much interest and enthusiasm by his many friends, not only for the success which he has attained but also for the high standards in intercollegiate athletics which he so consistently maintains.

George Fox was one of the seven notable men who either by birth or residence were connected with Leicestershire to whom the Bishop of Winchester devoted his sermon in commemoration recently. It is a happy example of the spirit of understanding and appreciation at work in England in all the churches, says *The Friend* (London). "An episcopal eulogy of the first of all Quakers in an Anglican pulpit would have been scarcely thinkable even twenty-five years ago, and imagination fails to picture the response of Fox if anyone had prophesied in his hearing that he and his message, scorned in 1662, would have been commended to a future generation in the principal 'steeple-house' of the city!"

Friends who are active supporters of the League of Nations Union and have the opportunity of speaking to children will find that the little book "Champions of Peace, by Hebe S. Paull, offers a series of biographies of eight men of our day who have rendered notable service in the cause of peace and particularly to the League of Nations. One of the most interesting and romantic is the story of a Friend, Dr. Inazo Nitobe. President Woodrow Wilson, classmate of Nitobe at Johns Hopkins University, is another champion, and Nansen and Smuts, Branting, "the prisoner who became premier" and Dr. Benes of Czechoslovakia, Viscount Cecil and Ramsay Macdonald. The stories of these help to enforce the truth that "peace hath her victories no less renowned than war" and that peace is not necessarily a "milk and water" policy.

In a personal letter to the Editor written by W. Irving Kelsey from Montevideo, Uruguay, he speaks of "this land where everything seems to be upside down to one from the northern hemisphere." "For example," he says, "we are now suffering the heat of 'dog days.' We have just had our summer school and are looking forward to the opening of the year's school work the 7th of March, as you look forward to early September. When you are sweltering next July we will be having our coldest weather. It is a little upsetting to have Christmas come in the middle of summer and the Fourth of July the middle of winter. It takes away something of the poetry and patriotism of those occasions." Irving Kelsey is a member of the faculty of the college maintained at Montevideo by the South American Federation of the Young Men's Christian Association.

In writing in the English press of her impression of her recent visit to America, Lucy Gardner, a member of London Yearly Meeting of Friends, has this to say about prohibition: "There are many things to be said on this great and difficult problem—I will say only one. It is this. We are often told that prohibition has caused a great deal of secret drinking among the young and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools and came directly in touch with the students, who often entertained me to lunch or tea. And I always asked the question—'Is there more drinking among the students than there used to be before the Volstead Act?' And the kind of reply I used to get was this—'We suppose it must be so because so many people say it, but it most certainly is not so here.' And one wonders how far the enemies of this great moral spectacle that America has given to the world, exaggerate, for the purposes of propaganda, instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results."

A goodly company of some fifty Friends, members of the Group and others of Geneva, Switzerland, gathered at the Center, January 18, to meet with Dr. Nitobe and his wife for the last time before their departure for Japan. It was a memorable occasion, inevitably tinged with sadness, yet marked by a spirit of warm fellowship and thankfulness for the past, the only regret being that Mary Nitobe was not well enough to be present. As a little token of the affection and esteem felt for them, there was presented to them on behalf of all those connected with the Center a small album containing a short memorial, followed by signatures including a number of those who, though not resident in Geneva, have shared actively in the life of the Geneva Center. Then followed a delightfully characteristic address from Dr. Nitobe, full as always of happy illustration and amusing anecdote. It is hoped, through Inazo and Mary Nitobe, Geneva and Tokyo

will cooperate in the various fields of Quaker service. The series of articles by him now appearing in *The World Outlook* is one visible sign, and another might take the form of one or more Japanese students coming to the Quaker Student Hostel for study in Geneva.

NEWS OF OUR MEETINGS

Friends of Maplewood, Wyoming, South Orange, Millburn, Summit, Irvington, Chatham, Madison and Short Hills, a section lying north-west of Newark, N. J. have held two joint meetings, and plan to meet twice a month for a study group. This meeting is an out-growth of the Montclair meeting. The next meeting will be March 21st at 8 P. M. at the home of Loring P. Crosman, 459 Baldwin Road, Maplewood, N. J. They would be glad to hear of any Friends who have recently moved to any section of North Jersey, or those who have not been in touch with a meeting.

The First Friends Church of New Castle, Indiana continues to be very active. The Christian Endeavor Society has been sponsoring a thirty minute feature service each Sunday night preceding the sermon. These have increased the attendance and interest. E. Gurney Hill was present in January and gave his lecture, "Roses and Religion". Edgar T. Hole had charge of the services on Sunday morning March 6th, when everyone enjoyed his talk on the missionary work in Africa. At the close of the service collection plates were placed at each door and anyone who wanted to give to this work could drop it in the plates. When it was counted there was over $42. A very enjoyable social and get-to-gether meeting for friends and members of the church was held March 12. After a pitch in supper in the basement and a good time visiting, then all went upstairs and had moving pictures with readings and songs between each reel. These created a great deal of merriment. R. Aaron Napier, the pastor, is earnestly preaching the gospel in the good old-fashioned way.

The series of meetings conducted at Damascus, Ohio, by H. Elmer Pemberton, with Joseph Thompson as singer, were of unusual interest. Beginning February 13, they continued for more than two weeks with interest and attendance increasing until the close. His quiet presentation of Christ's teaching made religion so real a thing and of such vital importance to each person, individually, that many decisions were made, and many lives reconsecrated to their Savior. His vision of what a united church could accomplish, with their lives consecrated and their vows made to be square in every dealing with man and God, was an inspiration that thrilled old and young alike. The messages in song, at each service, were always beautiful and appropriate and were a great help in the meeting's success. Friends are surely thankful for this time of refreshing and its far-reaching influence on the homes, schools and church. The pastor, Herbert Haldy, and the entire congregation, at the last service, united in the wish that Elmer Pemberton may "pass this way again."

Beginning February 20, revival meeting for two weeks was conducted by Minnie Bassett and Nellie Thomas at Fowler, Kansas. The gospel in message and song was appreciated by many. Both Methodist and Christian churches dismissed their Sunday evening services to attend the meeting.

The North Holtville, California, Friends recently served supper to about twenty-five Mexicans and Philippines from the Presbyterian Mexican C. E. in Brawley and the Methodist Epworth League of Calexico. The visitors furnished a most interesting program. The next few weeks the pastor, George Taylor, is giving a series of addresses on Church History illustrated with lantern slides. He has visited many of the places and some of the slides are made from his own snapshots.

Boise Valley Quarterly Meeting was held at Greenleaf, Idaho, February 25-27, with a much larger attendance than usual, about 250 people being present. The pastors of the five monthly meetings were all present with their wives and children, and also five resident ministers. At the C. E. Rally, Friday evening, William Murphy spoke helpfully on the sure foundation. The next morning Thomas K. Matthews developed the theme further stressing the importance of the superstructure in Christian character. Twenty-one delegates were present. Sixteen of the women from Greenleaf meeting attended the all-day missionary prayer meeting held at Star with representatives present from all but one Monthly Meeting, the occasion was one of real pleasure and profit. Those who forgot the Sunday School missionary birthday box were given a restitution day on March 6 when many remembered and a goodly sum was added to the missionary fund. Mrs. Ernest Willeman invited the W. F. M. S. to her home for the March meeting in honor of her mother Mrs. Puckett recently from Nebraska. After the program and business, light refreshments were served and a social time enjoyed. Twenty-four ladies were present, four of whom have recently moved into the community. The price of a dozen eggs is brought by each member each month and by this method the society expects to have $50 by March 31, the end of their fiscal year.

Durham (Maine) Monthly Meeting has the unique honor of having in its membership two young people who have received the honor parts in Brunswick high school. This high school ranks among the first of Maine's high schools, and that makes the honor parts more desirable. Bernice C. Simpson was awarded the valedictory, and John C. Gatchell the salutatory. Both live several miles from the school and have kept their grades in spite of sickness and inclement weather. Both are members of the Young Friends Gospel Team, and actively engaged in the work of the meeting and Bible School, one as pianist and the other as secretary."

Berkeley Quarterly Meeting was held at Capay Rancho, near Orland, Calif., March 4-5. The Meeting for Ministry and Oversight was held Friday afternoon, and in the absence of Hannah Jessup, clerk of this meeting, Ellis Wells, the local pastor, was chosen for the day. The evening meeting for worship was in charge of John Haworth of Gate, Okla., and Asa Woodard, resident minister from Citrus Heights. The morning message on Saturday was given by Harry R. Keates who also had charge Sunday evening. Saturday afternoon the business was taken up with much interest, as different activities of the church were discussed, especially the report of the General Superintendent relative to the prospects of starting a Friends church in Fresno and Medesto within the limits of this Quarterly Meeting. The message Saturday evening was given by John R. Wright, pastor at Citrus Heights, and on Sunday morning by Geo. A. Deshler, pastor at Denair. While it was a splendid Quarterly Meeting, much regret was expressed that three meetings were not represented in person. Aside from the representatives of the local church there were two from Denair and ten from Citrus Heights.

Twenty-one new members were given the right hand of fellowship at a recent Sunday morning service in the Friends Memorial Church, Muncie, Indiana. The men's organization now counts over fifty members. It is called, in honor of the oldest member of the meeting, a charter member, "The Joseph Goddard Club." The pastor, William J. Sayers, lectured every night during the week of February 28 at the Jay County School of Religious Education held at Portland, Indiana. He spoke also at the Washington School on George Washington's birthday from the familiar quotation, "First in Peace," and emphasized this theme so often overlooked in addresses on the father of our country.

The February meeting of the Bear Creek Missionary Society took the form of an all-day meeting at which the men were the special guests. The Applegate home was filled to capacity and a bounteous dinner was served after which the men were treated to a presentation of the regular missionary lesson and an additional program both of which seemed to be enjoyed. The men were given a part in the presentation of the lesson. The day of prayer was observed with a most impressive service held in the afternoon at the home of David Johnson. Perhaps no greater bless-

ing will be received as a result of the world-wide day of prayer than was experienced in the hearts of those who gathered there, and we trust that the spirit of prayer will rest upon the whole church of Christ throughout the year. Under the efficient leadership of Anita Standing and Stella B. Jones a beginners' class has been organized in the Sunday School which includes children of from two to five years. Even the tiniest tots enjoy the class and perhaps the most notable fact is the increased attendance in the whole Sunday School. In the absence of Bernice Riddle, Alfred Standing took charge of the services on March 13. His heart-searching message was well received and was one which will remain with his hearers.

The Missionary Society of the Hortonville, Indiana, Friends Church, met at the home of Flora Beaucamp on March 9. Lillie Horney, as leader, gave a very intersting summary of Chapter four in "Moslem Women." The discussion brought out very clearly the question, "What more can we do to spread evangelism?" The meeting agreed to send a letter of commendation to the Mayor of Noblesville on the stand he has taken against the sale of cigarettes to minors by enforcing the cigarette law.

Pleasant Plain Quarterly Meeting was held at Richland, Iowa, February 19-20, with Edgar S. Kindley as "outside" worker who spoke Saturday and Sunday mornings and brought two messages to youth that were well received. The pageant "Elizabeth Fry" given Saturday night was unique and refreshing, most of the characters being chosen from the group of Richland's older Friends who acquitted themselves grandly. The Quaker garb of Elizabeth Fry with her quaint and Quakerly intonations brought a thrill that a modern construction could not have given. The whole play did credit to the faithful workers who put it on, and made a distinct contribution to the Quarterly Meeting. A young people's conference on Evangelism was held Sunday afternoon, when essentials and methods were discussed, and a question box brought other youthful spirits into the foreground. So many young people in attendance was an agreeable surprise. Recently a public missionary program was given by the W. M. S., consisting of two short plays and special music when many young people were present whose co-operation is earnestly coveted. The Christian Endeavor Society functions the year round regardless of counter attractions.

The report of the Adult School and Mission Committee of the Twentieth Street Meeting of Friends for February showed that a great influx of men had been seeking employment in the city, coming for the most part from New England and the Middle States, ranging in age from 27 to 52, strong self-respecting men above the usual type of "Casuals." The maximum attendance was 250. The men give reverent attention to the gospel messages. During four months 877 were aided in various ways, and 47 helped to obtain employment. A small amount of much needed clothing has been distributed, and there is use for every kind of wearing apparel. The Christmas fund was ample to supply 350 dinners and to assist scores of others. More than one hundred were served the excellent twenty-second annual supper at the Meetinghouse. J. Lindley Spicer, the Field Secretary, says, "We have opportunity to help men spiritually, physically, morally and socially—the whole man."

The annual Father and Son banquet was held at Lynnville, Iowa, Friends Church, February 18. After several songs and brief toasts, Howard W. Cope, pastor of the Friends Church at Marshalltown, Iowa, gave the address of the evening. A revival meeting conducted by Ed. Thompson, pastor of the Community Church at Sully, Iowa, closed February 28 after a successful two weeks of effort. Twenty persons, most of them young people, took a forward step to live for Christ and every one was inspired to do greater things by the helpful sermons. The music was provided by the young people's and the adult choirs under the leadership of Willard Reynolds and Lloyd J. Dixon. Robert Linaberry and family have moved to Arnold's Park, Iowa. They will be greatly missed by the church and community as they took active part in all church work.

Friends in Detroit, Michigan, greatly appreciated the visit from W. Blair and Kate Neatby of England. His lecture entitled "Christ's Magic Gift to Men" was well received, and their presence at meeting and in the homes of Friends was most helpful. But perhaps of quite as much interest was the opportunity their visit gave Detroit Friends to co-operate in a free and easy way in arranging for a joint invitation to be issued to all Friends in Detroit to attend his lecture. The First Friends Church and the meeting at the Y. W. C. A. club rooms appointed a joint committee which made all the arrangements for the meeting besides a luncheon at the New Savoy Hotel. The affair was a success and it is hoped that, in future, Friends in Detroit will continue to prove their ability to co-operate and make visiting Friends feel that it is worth while to include Detroit in their itinerary. On March 6, the anniversary of the dedication of the new church, Friends were favored with an inspiring message by President David M. Edwards of Earlham College. His ministry stirred many with the ambition to master more of the knowledge required to convince thinking people that Christ is "the way, the truth and the life." The doubts of the doubter are swept away by such a message and he is left with Christ the only adequate revelation of God.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 3, 1927.

Lesson Text: Mark 1:14-18, 29-31.

With today's lesson we begin a three months course on the general theme, "The Life and Letters of Peter." By his brother Andrew, some months earlier, Peter had been brought to Jesus on the banks of the Jordan where John was baptizing. He had been brought up in his father's occupation, that of a fisherman, and Mark here represents him in partnership with his brother. He was married and was living at Capernaum perhaps to be near Jesus now residing here. It is thought by many that he was more than thirty years of age when Jesus called him to yield his life in service. The time is the spring of A. D. 28.

14. *Came into Galilee.* Because of his faithful preaching, John the Baptist had been imprisoned by Herod and the time was opportune for Jesus, who had been preaching mostly in Judea, to begin his work in Galilee of promoting the Kingdom of God.

15. *Time is fulfilled.* The time hitherto said to be at hand for the coming of the Messiah. Like John, Jesus calls men to repent because God's kingdom is near. It is an inward spiritual kingdom begun in those who accept him as Savior and own him as their Lord. *Believe in the gospel.* They were not only to believe the good tidings but to "believe in it." Repentance and faith are initial steps in responding to the call of Jesus to fellowship with him. Faith is precious only as it leans on what is trustworthy.

16. *He saw Simon.* Jesus was looking for young men who would share with him the task of winning men to his fellowship. These brothers were not strangers to him and, doubtless, his attention had been drawn to them on former occasions. Both are men of decided and earnest character and possibly had shared with him part of the Judean ministry. *Casting a net.* Energetically engaged in their work they demonstrated ability for the more difficult yet more important work of taking men alive. "Not one of the Twelve was chosen to that high rank when idle."

17. *Come ye after me.* He now calls them to take a decided step. Faithfulness invites a call to higher service. *Make you to become.* The appeal is accompanied by an assuring promise. They had learned how to catch fish; he would teach them how to approach and win men to his way of life. Later he could say to them "From henceforth ye shall catch men." (Luke 5:10).

18. *Straightway.* A characteristic word of this writer expressing here immediate action. "They forsook their vocation and means of livelihood, and gave themselves wholly to the higher work to which Jesus had called them."

29. *The house of Simon.* It was Sabbath and he had returned from worship with Jesus and the others who had been called by him, as his guests.

30. *Sick of a fever.* Probably of a malarial type, for which the marshy region along the lake was noted. With solicitude and hope they tell him of her.

31. *Took her by the hand.* While his word was with power, the touch of his hand would stimulate faith and she was restored to health so that she was able to prepare the meal—a proof of her complete cure. "The gentle courtesy of our Lord's healing cannot be too much studied by those who would know his mind and love him."

CHRIST'S CALL TO MEN

With mingled feelings we consider these words of the Master, "Come ye" as applied to these men busy with their fishing. Was

it interfering with their work which they were loath to leave? Was it a challenge to a larger life that would lift them from drudgery to a service of love worthy of their manhood? Arthur T. Pierson has said that we may condense the essence of the Gospel into three points: "First, you must venture *to* Christ. This takes you away from sin. Second, you must venture *on* Christ; this is true faith. And ever after, you must venture *for* Christ; and that is the life of love and self-denial." These phases are all implied in his call to men. He calls us to look on the fields, see the need and feel the compassion that arouses to action. He calls to preparation promising to supervise it, and we are transformed by his spirit, informed by his teaching, and conformed by his example to render acceptable service. He calls us to become fishers of men, business men, Christian gentlemen, citizens of the kingdom of God. Peter responded by giving himself, his boat, his home, and the promise was wondrously fulfilled in that he won thousands to Christ and his way of life.

BIRTHS

Cox—To W. Earl and Estella Ratliff Cox, 521 South Emporia Avenue, Wichita, Kansas, February 17, 1927, a daughter, Wilma Dorene.

Davis—To Ward B. and Opal Hart Davis, a daughter, Florence Luanna, February 16, 1927, at the White Memorial Hospital in Los Angeles. Dr. and Mrs. Davis are members of the Romona Park Friends Community Church, Alhambra, California.

Jay—To Allen and Ethel Brown Jay, Richmond, Indiana, March 6, 1927, a daughter, Barbara Ann.

MARRIAGES

McNichols-Gossard — At the Walnut Creek Church, near Burr Oak, Kansas, at the close of the morning service, Mabel Gossard and Loren McNichols. T. Clio Brown, minister.

DEATHS

Carpenter — At Scarsdale, New York, February 26, 1927, Benedict J. Carpenter, in his 80th year. A lifelong resident of Scarsdale and a prosperous farmer, he took an active interest in civic affairs. He was a birthright member and a minister in the Society of Friends and a firm believer in the fundamental doctrines of Christianity. His membership had always been with Purchase Monthly Meeting. He was deeply interested in evangelistic, missionary, peace and temperance work and for thirteen years taught a large adult Sunday-school class in White Plains. His widow, Sarah F. Carpenter, a sister, two daughters and a son survive him. Funeral services at his home were attended by a large number of Friends.

Lindley—At his home in Russiaville, Indiana, February 25, 1927, George T. Lindley, son of Nathan and Mary Ellen Lindley, in his 72nd year. Born in Orange County, he came at an early age with his parents and younger brother to Tipton County where he resided until a few months ago when he moved into Russiaville. A birthright member of Friends, he found Christ precious about twenty-five years ago, since which time he gave to the Reserve Friends Church his faithful attendance and most loyal support. His life in the home and the community was worthy of emulation. Surviving him are the widow, seven children, fourteen grandchildren and one great grandchild.

Linvill—At the National Military Home, Dayton, Ohio, January 31, 1927, B. Augustus Linvill, aged 83 years. Born of Quaker parents near Urbana, Ohio, he spent most of his life there farming, teaching school and surveying. In 1899 he moved with his family to Marion, Indiana, where he was a faithful member and elder of the First Friends Church. He was severely injured in a fall on the icy street, January 14, which resulted in his death. Three daughters and two grandchildren survive him, his wife having preceded him in death about fifteen months. Interment at Marion, Indiana.

Woodard—At her home in Olathe, Kansas, December 29, 1926, Abbie Cox Woodard, wife of Dr. J. J. Woodard, and daughter of Thomas and Mahetabel Davis Cox, aged nearly 73 years. Born in North Carolina, and with her parents having moved to Bartholomew County, Indiana, when but a child, she is survived by her husband, one son and two daughters. A life long member of the Friends Church, and at the time of her death a member of Prairie Center Monthly Meeting, having served the meeting several years as Elder, she was much interested in the church and all of its activities. Interment in the Hesper cemetery.

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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA
High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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